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**Sense of Responsibility and Duty Towards the Country:**

**The Experience of the Young Citizens of Ukraine**

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## **Sense of Responsibility and Duty Towards the Country: The Experience of the Young Citizens of Ukraine**

**Анотація:** У цій роботі розглянуто поколіннєві теорії Карла Маннгейма і Страуса-Хов (“Generational Change in Chinese Journalism: Developing Mannheim’s Theory of Generations for Contemporary Social Conditions” by Haiyan Wang та “The Strauss-Howe Generational Theory (From The Fourth Turning)” by Elizabeth Whitworth), а також опрацьована теоретична рамка поняття травми, опираючись на есей Кеті Карут (*Unclaimed Experience: Trauma and the Possibility of History*) та книгу співавторства Джефрі Александера (*Cultural Trauma and Collective Identity* by Jeffery S. Alexander, Ron Eyerman, Bernard Giesen, Neil J. Smelser and Piotr Sztompka). Досліджено поняття особистої відповідальності чотирьох молодих дорослих українців завдяки формуванню дискурс-аналізу на основі глибинних інтерв’ю та аналізу документального фільму “Прокачана молодість”. Виокремлено основні риси та артикульовано персональні назви покоління української молоді у війні на основі діалогу з мовцями, а також сформована спільна ціннісна рамка героїв дослідження. Дослідження молодого покоління українців є вагомим для культурної та соціальної сфер та залишається відкритим для подальших кроків.

**Ключові слова:** покоління, громадяни, молодь, відповідальність.

**Abstract:** This work examines the generational theories of Karl Mannheim and Strauss-Howe (“Generational Change in Chinese Journalism: Developing Mannheim’s Theory of Generations for Contemporary Social Conditions” by Haiyan Wang and “The Strauss-Howe Generational Theory (From The Fourth Turning)” by Elizabeth Whitworth) and the theoretical framework of the concept of trauma is also elaborated, based on the essay of Cathy Caruth (*Unclaimed Experience: Trauma and the Possibility of History*) and the book co-authored by Jeffrey Alexander (*Cultural Trauma and Collective Identity* by

Jeffery C. Alexander, Ron Eyerman, Bernard Giesen, Neil J. Smelser, and Piotr Sztompka). The concept of personal responsibility of four young Ukrainian adults has been studied thanks to the formation of a discourse analysis based on in-depth interviews and analysis of the documentary *The Pumped Youth*. The main features and personal names of the generation of Ukrainian youth in the war are highlighted based on a dialogue with speakers, and a common value framework of the heroes of the study is articulated. The study of the young generation of Ukrainians is important for the cultural and social spheres and remains open for further steps.

**Keywords:** generation, citizens, youth, responsibility.

## CONTENT

<b>INTRODUCTION.....</b>	<b>5</b>
<b>CHAPTER I THEORETICAL FRAMEWORK OF RESEARCH.....</b>	<b>9</b>
1.1 Generational Theories of Karl Mannheim and Strauss–Howe.....	9
1.2 The Concept of Trauma in the Work of Cathy Caruth. The Relationship between Trauma and Identity according to Jeffery C. Alexander.....	13
<b>CHAPTER II IMPETUS FOR ACTION: ANALYSIS OF THE REASONS FOR UKRAINIAN YOUTH' INVOLVEMENT IN THE WAR-TIME REINVENTING AND REBUILDING THE STATE.....</b>	<b>18</b>
2.1 Activities of Young Ukrainian Adults: What Serves as Impetus for Their Actions.....	19
2.2 A Sense of Responsibility and Duty Towards the Country: Values and Steps on the Way to its Testimony.....	23
2.3 Key Features of the Generation and Its Name: the Version of the Respondents of the Study.....	30
<b>CHAPTER III: BUILDING FUTURE UKRAINE.....</b>	<b>35</b>
3.1 The Impact of War Trauma on Young Ukrainians' Advocacy for Their Free Future.....	35
3.2 Social Altruism as a Way to Make the Ukrainian Dream Come True.....	38
<b>CONCLUSION.....</b>	<b>42</b>
<b>BIBLIOGRAPHY.....</b>	<b>44</b>
<b>APPENDICES.....</b>	<b>50</b>

## INTRODUCTION

The full-scale Russian invasion of February 2022 initiated a downward spiral in day-to-day life among Ukrainian youth. According to the Cedos<sup>1</sup> study, more than 80% of young men and women have “experienced losses due to war”<sup>2</sup>. The generation of young Ukrainians, who already had the opportunity to vote for the first time in the state elections and whose teenage years fell at the time of the Revolution of Dignity, were faced with the painful necessity of indefinitely postponing their plans and dreams, as a key period of their maturing process was shortened from a span of years to a few months. This is not the nation’s first generation to have its daily life disrupted by conflict with Russia, nor the first to face the necessity of defending its country in contrast to its eastern neighbor. The last century serves as proof of it. In the article from the Ukrainian Institute of National Memory<sup>3</sup> *How Soviet/Russian Propaganda Called the War*<sup>4</sup>, it is portrayed that

For 100 years, almost nothing has changed in Soviet / Russian propaganda! "Liberation campaign", "international aid", "peace enforcement" or "protection" operations, and "fight against terrorism" are the main set of words that Russia has been juggling since 1939 to justify its aggressive intentions.<sup>5</sup>

The war in Ukraine has become an impetus to action for all citizens, and the youth in particular have become more active and united in awareness of shared responsibility. This sense of responsibility corresponds to the Ukrainian concept of *hromadskist*’, meaning voluntary participation in defending public values. The term citizens in my work means a person or group of people “entitled to the rights and privileges of a freeman”<sup>6</sup> within the state. At the same time, I will consider the country, specifically Ukraine, as an institutionalized sovereign territory that needs constant support and the active care of its citizens. Based on the number of years of independence as well as the circumstances of the

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<sup>1</sup> Decoadmin. “About Us | Cedos.” Cedos, April 30, 2024. <https://cedos.org.ua/en/pro-nas/>.

<sup>2</sup> Cedos. “Вплив Війни На Молодь В Україні | Cedos,” n.d. <https://cedos.org.ua/researches/vpliv-vijni-na-molod-v-ukrayini/>.

<sup>3</sup> УІНП. n.d. “Український Інститут Національної Пам’яті - Офіційний Веб-сайт.” <https://uinp.gov.ua/>

<sup>4</sup> Ibid. “Як Радянська / Російська Пропаганда Називала Війни.”

<https://uinp.gov.ua/informaciyini-materialy/rosiysko-ukrayinska-viyina-istorychnyy-kontekst/viyskovi-konflikty-za-uchastyu-srs-r-rf-ta-yak-yih-nazyvala-radyanska-rosiyska-propaganda>.

<sup>5</sup> Ibid.

<sup>6</sup> “Citizen.” In *Merriam-Webster Dictionary*, April 19, 2024. <https://www.merriam-webster.com/dictionary/citizen>.

war in Ukraine, there is an awareness that sometimes it is the same age or even younger than the citizens who fight for it.

In addition to defending their country on the front line, many have put their energy into creating charitable initiatives and commercial projects to invest in their compatriots' futures, even during the least favorable of times. To analyze such activity on the example of representatives of Ukrainian youth, I will explore the concepts of duty and responsibility. I will distinguish them since duty is characterized by an external influence on the individual, in which obligations are imposed on the person from the outside and often do not involve personal choice, while the concept of responsibility has a voluntary component<sup>7</sup>. For example, duty can appear in issues of relations between people and the state, in particular its protection. In this work, I will use the concept of responsibility and duty as interchangeable, since it is possible in English<sup>8</sup>.

My thesis will examine a sense of shared responsibility for the country and its future as seen in Ukrainian youth. I plan to explore the unpopular, socially conscious decisions of insightful young people formed during the Russian-Ukrainian war. Most of them were born between 1990 and 2003. In my work, I chose to concentrate on bright young adults, namely those who exhibit a conscious choice to continue developing their state and unwaveringly strive to rebuild Ukraine with their creativity, desire to expand the horizons of their knowledge, dedication to their work, and willingness to invest in the common good.

I conducted in-depth interviews with four people and also used three personal stories from the movie *The Pumped Youth*<sup>9</sup> for my research. When choosing these people, I relied on their publicity, recognition, and media coverage. Their activities make me think of them as trustworthy. By discussing cultural projects and social initiatives, as well as taking into

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<sup>7</sup> "Duties and Responsibilities: Definitions and Differences." Indeed. Accessed April 30, 2024. <https://uk.indeed.com/career-advice/career-development/duties-and-responsibilities>.

<sup>8</sup> Ibid.

<sup>9</sup> Перший. «Прокачана Молодість» | Фільм Суспільного Про Покоління, Виховане Війною," October 26, 2023. <https://www.youtube.com/watch?v=24dpUNUoN0c>.

account the public and volunteer activities of my respondents, I will be able to understand their impact on the Ukrainian proactive community. As the goal of this work, I would like to investigate the reaction of young Ukrainians to the war and look for common tendencies for them.

The object of my research is a sense of responsibility and duty. As a subject of my study, I chose the sense of responsibility and duty of young citizens of Ukraine, most of whom were born after 1995 and whose teenage/early adulthood years coincided with the Revolution of Dignity.

Hence, my research question is next: What does responsibility towards the state mean for the young adults of Ukraine?

My hypothesis is the following: After the start of a full-scale invasion, the young citizens of Ukraine highlighted human life and freedom as the highest value, which brought them into action.

To find answers to this research question, I intend to use several methods of scientific study, namely discourse analysis and in-depth interviews, from which I will extrapolate conclusions about the lived experience of responsibility.

The first chapter of my work is designed to consider the definitions of generation and trauma and is divided into two subsections: *1.1 Generational Theories of Karl Mannheim and Strauss–Howe*, and *1.2 The Concept of Trauma in the Work of Cathy Caruth. The Relationship between Trauma and Identity according to Jeffery C. Alexander*. I chose this theoretical framework as a reference point for myself because I assume that the study of these concepts will help to better explain how the complex responsibility for the future of the country is experienced by its young citizens, on whose shoulders this responsibility fell at a very young age.

I plan to deepen my awareness of the role of my generation based on the relevant theory formed after the global geopolitical world events of the last century. The key sources for this section will be the following: the articles “Generational Change in Chinese Journalism: Developing Mannheim’s Theory of Generations for Contemporary Social

Conditions” by Haiyan Wang and “The Strauss-Howe Generational Theory (From The Fourth Turning)” by Elizabeth Whitworth. To understand the power of the historical time in which my generation had to grow up, I think it is appropriate to turn to the concept of trauma. Among the main books in the work are *Yale French Studies. No. 79, 1991, Literature and the Ethical Question*, in particular Cathy Caruth’s essay *Unclaimed Experience: Trauma and the Possibility of History* as well as *Cultural Trauma and Collective Identity* by Jeffery C. Alexander, Ron Eyerman, Bernard Giesen, Neil J. Smelser and Piotr Sztompka.

The second chapter of my work will be based on the qualitative method of research, namely the development of a discourse analysis, which I plan to do based on in-depth interviews with Ukrainian youth as well as the film *The Pumped Youth*<sup>10</sup> by Suspilne Media, a documentary about the Ukrainian generation “brought up by the war”<sup>11</sup>. Through profound conversations with young Ukrainian adults, I strive to reach a value, visionary, and fundamental saturation point, when speakers will be able to give main characteristics and names to their generation.

The third chapter of my work will be devoted to thinking about the future of Ukraine, based on the theses of my interlocutors, as well as to the development of the concept of social altruism, which, in my opinion, is the background for their daily and global choices. At the same time, I will try to single out echoes of trauma in the answers of my interlocutors, which, I suppose, will act as a background and starting point for the future of Ukrainian youth, after experiencing a tragic episode in the history of the formation of their state. In this part, I will use the theoretical framework from the first chapter and try to combine it with the thoughts of the participants from the in-depth interviews.

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<sup>10</sup> Перший. “«Прокачана Молодість» | Фільм Суспільного Про Покоління, Виховане Війною,” October 26, 2023. <https://www.youtube.com/watch?v=24dpUNUoN0c>.

<sup>11</sup> Ibid.



## CHAPTER I THEORETICAL FRAMEWORK OF RESEARCH

### 1.1 Generational Theories of Karl Mannheim and Strauss–Howe

The etymology of the term generation dates back to the 14th century and comes from “old French *generacion* race, people, species; progeny, offspring; the act of procreating.”<sup>12</sup> In modern French *génération* and ancient Latin languages, *generatio* came from the “concept of generation, production, birth”<sup>13</sup>, which referred to “the continuation of the human race in tribal structures”<sup>14</sup>. The word “generation” describes the product (consequence) of generation with the possibility of applying an identifying time frame.

Our modern context has a variety of sociological, psychological, and historical theories seeking to understand generational structure over time, and above all, to outline and give a name to generations that created certain historical changes. The framing of current generations is a fairly recent idea, “hit upon by 19th-century European intellectuals and refined at the beginning of the 20th century.”<sup>15</sup> Robert Wohl in his book *The Generation of 1914*<sup>16</sup> noted that the 19th century became a turning point for the study of Generation<sup>17</sup>. According to his words,

One can trace its progress in dictionaries. During the early 19th century the term "generation" was used primarily to signify either the relationship between fathers and their sons or contemporaneity. The French lexicographer Emile Littré defined a generation in 1863 as “all men living more or less in the same time.” In the second half of the nineteenth century, the term was employed increasingly to connote coevals, and especially to evoke the dichotomy between the older generation and youth.”<sup>18</sup>

Further on, the framework of research in this field expanded, which included taking into account more and more human common experiences.

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<sup>12</sup> “Generation: Search Online Etymology Dictionary.” Etymology. Accessed December 8, 2023. <https://www.etymonline.com/search?q=generation>.

<sup>13</sup> Ibid.

<sup>14</sup> Ibid.

<sup>15</sup> Laskow, Sarah. “Generations Are an Invention- Here’s How They Came to Be.” *The Atlantic*, August 18, 2015. <https://www.theatlantic.com/technology/archive/2014/09/the-generation-of-generations/379989/>.

<sup>16</sup> Wohl, Robert. *The Generation of 1914*. Harvard University Press, 1979. <https://doi.org/10.2307/j.ctvk12rq9>.

<sup>17</sup> Laskow, Sarah. “Generations Are an Invention- Here’s How They Came to Be.” *The Atlantic*, August 18, 2015. <https://www.theatlantic.com/technology/archive/2014/09/the-generation-of-generations/379989/>.

<sup>18</sup> Wohl, Robert. *The Generation of 1914*. Harvard University Press, 1979. <https://doi.org/10.2307/j.ctvk12rq9>. P. 203.

Another central figure is Karl Mannheim, a major Hungarian thinker at the beginning of the last century. Mannheim's theory of generations was created after the end of the First World War, shortly before he began teaching at the Goethe Institute Frankfurt. He noticed the social change brought about by the young generation of Europeans who had survived the First World War combat. The philosopher emphasized the “sociological significance of the generation”<sup>19</sup>, a background to which is a formative event that happened to representatives of a certain “cohort”<sup>20</sup> at a young age. The generational theory proposed by him is a construct based on “economic, social, political and, in fact, technological factors.”<sup>21</sup> Mannheim concentrates on the influence of many factors during the formation of a generation, and has quite innovative views, as he refused “monocausality”<sup>22</sup>. Especially important to Mannheim was the formation of an individual during youth. He considered that:

Even if the rest of one’s life consisted of one long process of negation and destruction of the natural worldview acquired in youth, the determining influence of these early impressions would still be predominant.<sup>23</sup>

Mannheim investigated the commonality of features in society, formed by the social component, in other words, “generational identity”<sup>24</sup>. I assume that the identity of the young generation at that time, who were at the beginning of their adulthood in the late 20s of the last century, was completely stitched with the experience of unprecedented war and the pain of losses. His thesis was the presence of a formed “generation as an actuality”<sup>25</sup>, which is jointly approved by members of one or another generation, who, in turn,

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<sup>19</sup> Hai-Yan, Wang. “Generational Change in Chinese Journalism: Developing Mannheim’s Theory of Generations for Contemporary Social Conditions.” *Journal of Communication* 71, no. 1 (February 1, 2021): 104–28.

<https://doi.org/10.1093/joc/jqaa040>.

<sup>20</sup> Ibid.

<sup>21</sup> Ibid.

<sup>22</sup> Ibid.

<sup>23</sup> Mannheim, K. “Essays on the Sociology of Knowledge.” *American Sociological Review* 18, no. 4 (August 1, 1953): 444. <https://doi.org/10.2307/2087567>. P. 299.

<sup>24</sup> Haiyan Wang, Generational Change in Chinese Journalism: Developing Mannheim’s Theory of Generations for Contemporary Social Conditions, *Journal of Communication*, Volume 71, Issue 1, February 2021, P. 106, <https://doi.org/10.1093/joc/jqaa040>.

<sup>25</sup> Mannheim, K. “Essays on the Sociology of Knowledge.” *American Sociological Review* 18, no. 4 (August 1, 1953): 444. <https://doi.org/10.2307/2087567>. P. 304.

“manifest a degree of self-consciousness of their commonalities.”<sup>26</sup> Sociologist continues to talk about people finding a “community of experience”<sup>27</sup> and proposes the idea of “forming separate generational units”<sup>28</sup>, that is, groups that produce “generation style or entelechy”<sup>29</sup> which embodies the situation of the actual generation”<sup>30</sup>. However, he thinks that there are both “active”<sup>31</sup>, and “passive”<sup>32</sup> generations, “some of which create entelechy [a distinct form of expression] and others inherit it.”<sup>33</sup> It turns out that some generations are more influential than others, which is the result of many social and historical factors. The theory, proposed by Mannheim, should be followed by referring to the historical and cultural contexts of past generations to understand causal relationships and explain certain historical decisions and events that followed them<sup>34</sup>. The sociologist could not ignore the young veterans who had just returned from the battlefield and witnessed hundreds of thousands of their comrades being killed. I assume that the activity of their generation became formative for people, namely descendants, who also had to fight.

It is noteworthy that most generational theories emerged after the end of World War II and are often based on Western European and North American cultural contexts. In the 1990s, Americans William Strauss and Neil Howe reflected on this in their book *Generations: The History of America's Future, 1584 to 2069*<sup>35</sup>, in which the theory known as Strauss-Howe Generational Theory was described. Strauss and Howe discuss the time factor, namely the change of decades, which affects the arrival of a new generation and the departure of the previous one. In their opinion, every 15-25 years a new generation comes

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<sup>26</sup> Haiyan Wang, Generational Change in Chinese Journalism: Developing Mannheim’s Theory of Generations for Contemporary Social Conditions, *Journal of Communication*, Volume 71, Issue 1, February 2021, P. 106, <https://doi.org/10.1093/joc/jqaa040>.

<sup>27</sup> Ibid.

<sup>28</sup> Ibid.

<sup>29</sup> Ibid.

<sup>30</sup> Haiyan Wang, Generational Change in Chinese Journalism: Developing Mannheim’s Theory of Generations for Contemporary Social Conditions, *Journal of Communication*, Volume 71, Issue 1, February 2021, Pages 104–128, <https://doi.org/10.1093/joc/jqaa040>

<sup>31</sup> Ibid.

<sup>32</sup> Ibid.

<sup>33</sup> Mannheim, K. “Essays on the Sociology of Knowledge.” *American Sociological Review* 18, no. 4 (August 1, 1953): 444. <https://doi.org/10.2307/2087567>. P. 302, 309.

<sup>34</sup> Ibid.

<sup>35</sup> Strauss, William, and Neil Howe. *Generations the history of America’s future, 1584 to 2069*. New York, NY: Quill, 1992.

and a turn occurs, after which “the pattern proceeds almost universally in this order”<sup>36</sup>. About once every 80 years, the cycle, consisting of four generations, starts over.

The theory is based on the emergence of four archetypes based on age phases: childhood, youth, midlife, and elder years, which fall under the concept of one of four roles: prophets, nomads, heroes, and artists.<sup>37</sup>

The authors explain that, for every archetype, each phase of life is accompanied by unique social roles. The childhood phase is defined by receiving support from others and learning morals... Young adulthood is defined by service to society and the testing of morals... Midlife is defined by managing society and upholding morals... Elderhood is defined as leading society and passing on morals to younger generations...<sup>38</sup>

The roles referred to by Straus and Howe are episodic patterns and rely on the characterization of historical time. When a crisis occurs, the social order is transformed, as a result of which another archetype comes into play. According to the theory, “Prophets are born during a High [period]. (...) Nomads are born during an Awakening. (...) Heroes are born during an Unraveling. (...) Artists are born during a Crisis.”<sup>39</sup>

Observation based on this theory allows us to notice the similarity of patterns between individuals from the same generation. In particular, among the “baby boomers”, born between 1946 and 1964 in Ukraine, there is a rather clear tendency to thrift, which is dictated by the great unpredictability and instability of the then-occupying power of the state of the Soviet Union. It is also much more difficult for Ukrainian representatives of this generation to unite and work in a team for the common good, because leadership, creativity, and initiative in work, were often punished due to the potential danger of contradicting Soviet ideology. By contrast, in the local Generation Z, born between 1995 and 2012, there is far more community involvement and awareness.

In the following sections of this work, I will try to impose these theories of Mannheim, and Strauss-Howe on the young generation of Ukrainians who choose to

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<sup>36</sup> Whitworth, Elizabeth. “The Strauss-Howe Generational Theory (from the Fourth Turning).” Shortform Books, April 17, 2023. <https://www.shortform.com/blog/strauss-howe-generational-theory/>.

<sup>37</sup> Ibid.

<sup>38</sup> Ibid.

<sup>39</sup> Whitworth, Elizabeth. “The Strauss-Howe Generational Theory (from the Fourth Turning).” Shortform Books, April 17, 2023. <https://www.shortform.com/blog/strauss-howe-generational-theory/>.

devote their lives to state building, project activities, and the protection of the borders of their homeland in the conditions of a protracted full-scale war, leaving their previous plans in the past, “pre-war” of life.

## **1.2 The Concept of Trauma in the Work of Cathy Caruth. The Relationship between Trauma and Identity according to Jeffery C. Alexander**

The generational theories of Mannheim and Strauss-Hove, described in the previous subsection, dealt with post-war generations that were fundamentally different from their predecessors and successors. People born between 1901 and 1927, according to Tom Brokaw's - *The Greatest Generation*<sup>40</sup>, witnessed the end of Western European La Belle Époque or were shaped by the American Great Depression, met the dawn of a new reality that framed the world with two world wars. To better understand the roots of generational patterns among my Ukrainian peers, whose teenage years and early adulthood coincided with the Revolution of Dignity, it is worth first identifying the concept of trauma and its origins.

The word “trauma” from Latin means “physical wound,” ..., from Greek *trauma* “a wound, a hurt; a defeat...”<sup>41</sup> After 1894, this term is used to denote a “psychic wound, an unpleasant experience which causes abnormal stress.”<sup>42</sup> Based on the thoughts of the Austrian neurologist Sigmund Freud, Cathy Caruth in *Unclaimed Experience: Trauma and the Possibility of History*<sup>43</sup> described trauma as

An overwhelming experience of sudden, or catastrophic events, in which the response to the event occurs in the often delayed, and uncontrolled repetitive occurrence of hallucinations and other intrusive phenomena.<sup>44</sup>

Her eloquent example of this term is too consistent with the realities of the Ukrainian present:

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<sup>40</sup> Frommer, Fred. “Greatest Generation | Origin, History, Impact, & Members.” Encyclopedia Britannica, March 12, 2024. <https://www.britannica.com/topic/Greatest-Generation>.

<sup>41</sup> Etymonline. “Trauma | Etymology of Trauma by Etymonline,” n.d. <https://www.etymonline.com/word/trauma>.

<sup>42</sup> Ibid.

<sup>43</sup> Caruth, Cathy. “Unclaimed Experience: Trauma and the Possibility of History.” *Yale French Studies*, no. 79 (January 1, 1991): 181. <https://doi.org/10.2307/2930251>.

<sup>44</sup> Ibid. P. 181.

The experience of the soldier faced with sudden and massive death around him, for example, who suffers this sight in a numbed state, only to relive it later on in repeated nightmares, is a central and recurring image of trauma in our century.<sup>45</sup>

The previous century made our world a laboratory for the study of the concept of trauma due to two world wars and other political perversions that left incurable physical and mental scars on the common social body. As a conceptual reference, Caruth chooses one of the first works describing this phenomenon, namely Freud's history of the Jews entitled *Moses and Monotheism*<sup>46</sup>. The book deals with the persecution of Jews during the period of Nazi rule and their unification around the common grief, of the trauma of the Holocaust. Freud wrote:

Faced with the new persecutions, one asks oneself again how the Jews have come to be what they are and why they have attracted this undying hatred. I soon discovered the formula: Moses created the Jews.<sup>47</sup>

Caruth notes that the difficult trials for the Jews and the immediate “beginning”<sup>48</sup> of their history, such as the captivity and return from it, “is precisely available to them *only* through the experience of a trauma.”<sup>49</sup> For Jews, the trauma of the period of pogroms became not only a part of political history but also “cultural disengagement”<sup>50</sup>, as it made them to some extent detached and blocked in their own experience. The author concludes that during traumatization, giving an example from a road accident, a person can never be fully aware of the events around one.<sup>51</sup>

The experience of trauma, the fact of latency, would thus seem to consist, not in the forgetting of a reality that can hence never be fully known; but in an inherent latency within the experience itself.<sup>52</sup>

The power of traumatization lies not only in the fact that its experience has to be relived after the tragedy itself has been forgotten but also in the fact that this first experience happened at all.<sup>53</sup> Freud argued that the unconscious would store traumatic experiences

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<sup>45</sup> Ibid

<sup>46</sup> Ibid. P. 182.

<sup>47</sup> Caruth, Cathy. “Unclaimed Experience: Trauma and the Possibility of History.” *Yale French Studies*, no. 79 (January 1, 1991): 181. <https://doi.org/10.2307/2930251>. P. 2.

<sup>48</sup> Ibid. P. 185

<sup>49</sup> Ibid. Emphasis mine.

<sup>50</sup> Ibid. P. 186.

<sup>51</sup> Ibid.

<sup>52</sup> Ibid. P. 187.

<sup>53</sup> Ibid.

literally, “or to put it somewhat differently, that a history can be grasped only in the very inaccessibility of its occurrence.”<sup>54</sup> In conclusion, Caruth urges readers to think of trauma as shared, drawing on “that history, like the trauma, is never simply one's own, that history is precisely the way we are implicated in each other's traumas”<sup>55</sup> In the context of the Russian-Ukrainian war, there were created many cultural initiatives with analysis of the collective experience of Ukrainians. The project *War Diaries*<sup>56</sup> launched by the Lviv Center for Urban History, is based on the testimonies of more than fifty people, who are currently going through the time of a full-scale invasion.

For a deeper disclosure of trauma, and in particular its cultural dimension, it is worth considering the opinions of Jeffrey C. Alexander in *Cultural Trauma and Collective Identity*.<sup>57</sup> The American sociologist claims that cultural trauma occurs

when members of a collectivity feel they have been subjected to a horrendous event that leaves indelible marks upon their group consciousness, marking their memories forever and changing their future identity in fundamental and irrevocable ways.<sup>58</sup>

Cultural trauma is an empirical and scientific concept that is a combination of cause and effect relationships between events, experiences, and actions that were not previously related to each other.<sup>59</sup> Alexander emphasized that

It is by constructing cultural traumas that social groups, national societies, and sometimes even entire civilizations not only cognitively identify the existence and source of human suffering but “take on board” some significant responsibility for it.<sup>60</sup>

Due to the identification of a group of individuals as those who have experienced a common traumatic experience, the scope of the concept of collective “we” is expanded, together with which solidarity is built.<sup>61</sup> At the same time, people tend to focus on their

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<sup>54</sup> Caruth, Cathy. “Unclaimed Experience: Trauma and the Possibility of History.” *Yale French Studies*, no. 79 (January 1, 1991): 181. <https://doi.org/10.2307/2930251>. P. 187.

<sup>55</sup> *Ibid.* P. 192.

<sup>56</sup> Lvivcenter. “Щоденники Та Сні Війни,” n.d. <https://www.lvivcenter.org/researches/diaries-and-dreams-of-the-war/>.

<sup>57</sup> Jeffrey C. Alexander, “Toward a Theory of Cultural Trauma,” in *Cultural Trauma and Collective Identity*, ed. Jeffrey C. Alexander, Ron Eyerman, Bernhard Giesen, Neil J. Smelser, and Piotr Sztompka (Berkeley: University of California Press, 2004). <http://www.jstor.org/stable/10.1525/j.ctt1pp9nb>.

<sup>58</sup> *Ibid.* P. 1.

<sup>59</sup> *Ibid.*

<sup>60</sup> *Ibid.*

<sup>61</sup> *Ibid.*

injuries, and not always recognize the traumas of others. The author outlines this as something that,

By denying the reality of others' suffering, people not only diffuse their own responsibility for the suffering but often project the responsibility for their own suffering onto others.<sup>62</sup>

The Ukrainian context at the center of my work corresponds to Alexander's reflections on post-communist societies. The author identifies the change of fundamental institutions and regimes as one of the sources of cultural trauma.<sup>63</sup>

For example, basic political and economic reforms carried out in societies lacking the requisite cultural background, the ingrained competence to deal with new institutions, or, even more grave, when new cultural imperatives fitting the reformed institutions run counter to established cultural habits and traditions.<sup>64</sup>

The territory of modern Ukraine was subject to a considerable number of empires. Most of the 20th century was spent under the occupation of the Soviet Union, whose pernicious colonial influence is still felt in the culture of this and other former territories. The scientist continues, and talks about accelerated modernization as a traumatizing factor.<sup>65</sup> The rapid growth of industrial production and the rapid increase of the working class, especially in the east of Ukraine, caused a "lack of preparedness for the new-life world"<sup>66</sup>. The needs of people who were not ready to work in factories or entrepreneurs who were engaged in their own businesses were persecuted and destroyed, thereby building the unsuitability of creating an effective civil society in these lands.

Perhaps the most traumatic component of the rule of the Russian government was the ideology that denied any manifestations of pro-Ukrainian movements in the occupied territories. The ultimate suppression of the dissident course in the 80s of the last century was aimed at the destruction of the Ukrainian language and the national idea.<sup>67</sup> The Soviet

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<sup>62</sup> Jeffrey C. Alexander, "The Trauma of Social Change: A Case of Postcommunist Societies," in *Cultural Trauma and Collective Identity*, ed. Jeffrey C. Alexander, Ron Eyerman, Bernhard Giesen, Neil J. Smelser, and Piotr Sztompka (Berkeley: University of California Press, 2004), <http://www.jstor.org/stable/10.1525/j.ctt1pp9nb.8>. P. 1.

<sup>63</sup> *Ibid.* P. 163.

<sup>64</sup> *Ibid.*

<sup>65</sup> *Ibid.*

<sup>66</sup> *Ibid.*

<sup>67</sup> Терещук, Галина. "Українське Дисиденство – Це Була Правдива І Зріла Опозиція – Професор Грицак." *Радіо Свобода*, January 29, 2013. <https://www.radiosvoboda.org/a/24886088.html>.



party leaders of that time were not citizens who sought to bring Ukrainian independence closer.

Alexander singles out various forms of this phenomenon, in particular the accusation of prior knowledge, the destruction of revered myths<sup>68</sup> and “still another case in the appearance of new ideas that may raise sensitivity and modify perceptions of otherwise well-known facts.”<sup>69</sup>

Propagandistic manipulation of facts, government speculation, and numerous other crimes committed by Russians against Ukrainians have given rise to cultural trauma, which is transmitted through generations. In the next section of this work, I intend to test the relevance of the above theories through deep conversations with young Ukrainians, who, despite tough circumstances in their state, continue to take responsibility for their future.

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<sup>68</sup> Jeffrey C. Alexander, “The Trauma of Social Change: A Case of Postcommunist Societies,” in *Cultural Trauma and Collective Identity*, ed. Jeffrey C. Alexander, Ron Eyerman, Bernhard Giesen, Neil J. Smelser, and Piotr Sztompka (Berkeley: University of California Press, 2004), <http://www.jstor.org/stable/10.1525/j.ctt1pp9nb.8>. P. 164.

<sup>69</sup> *Ibid.*

## CHAPTER II IMPETUS FOR ACTION: ANALYSIS OF THE REASONS FOR UKRAINIAN YOUTH' INVOLVEMENT IN THE WAR-TIME REINVENTING AND REBUILDING THE STATE

In the second chapter, I aim to review the effectiveness of the theoretical framework of this work in practice. In particular, I am interested in understanding how representatives of my generation, those people whose youth began with the Revolution of Dignity and early adulthood with a full-scale invasion, understand their responsibility towards their state.

To achieve this goal, I chose for myself the method of in-depth interviews and discourse analysis, which became primary. My interviewees were four young individuals, whose life path is imbued with the motivation to serve their community and country. I had the opportunity to talk with Yulia Tymoshenko, Anastasia Bezpalko, Vladyslav Nimak, and Elzara Bass. The professional occupation of each of these people, namely cultural research, activism, volunteerism, and military affairs, served as a criterion of influence and a reason for inviting them to participate in the study. In fairly intimate conversations, these people shared their life stories with me, through which I tried to capture the sense of responsibility and duty of each of them.

Another, secondary, source for my research was the film of the Ukrainian public media *The Pumped Youth*<sup>70</sup>, which tells the story of “the generation brought up by the war”<sup>71</sup>. The plot depicts the stories of three young adults who demonstrate their responsibility through hospital volunteering, charity work, activism, youth work, and projects related to the urban regeneration of areas previously damaged by the Russian attacks.

My task was to understand what moral values or beliefs these people rely on in the conditions dictated by the Ukrainian present and how they correlate with my hypothesis.

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<sup>70</sup> Перший. «Прокачана Молодість» | Фільм Суспільного Про Покоління, Виховане Війною,” October 26, 2023. <https://www.youtube.com/watch?v=24dpUNUoN0c>.

<sup>71</sup> Ibid.

How exactly do they define responsibility for their own country and by what actions do they prove it?

## 2.1 Activities of Young Ukrainian Adults: What Serves as Impetus for Their Actions

*There is a good goal to strive for. It is for every citizen to be a conscious citizen. A responsible citizen.*<sup>72</sup> [translation added independently]

During the events of the Revolution of Dignity of 2014 and the full-scale invasion of 2022, a whole generation of young people has grown up. Today, they are actively helping the country in times of great upheaval. Among my compatriots, who are now in their early 20s, a “community of experience”<sup>73</sup> is forming. In the previous chapter, I mentioned Mannheim, who emphasized the “sociological significance of the generation”<sup>74</sup>, a background to which is a formative event that happened to representatives of a certain “cohort”<sup>75</sup> at the beginning of life.

The Russian-Ukrainian war, especially its active phase, became an impetus for developing a “generation style or entelechy”<sup>76</sup> among active youth. This activity acquired the dimension of service in the form of concrete public, social, and charitable initiatives. In particular, Yulia Tymoshenko<sup>77</sup> (born in 1999) a participant in my research who has now started her *Ukrainer Q*<sup>78</sup> project within the *Ukrainer*<sup>79</sup> company, the next interlocutor Anastasia Bezpalko<sup>80</sup> (born in 2002) is a head of the *Unissued Diplomas*<sup>81</sup> initiative, the art critic Elzara Bass (born in 1992) is currently writing a book, and the former musician

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<sup>72</sup> Interview with Anastasiia Bezpalko.28/02/2024. Personal archive of the author. Google Meet. [https://drive.google.com/file/d/1DLT2WdPlae6x2-xhLfAtpn\\_c2L1LN3zO/view?usp=sharing](https://drive.google.com/file/d/1DLT2WdPlae6x2-xhLfAtpn_c2L1LN3zO/view?usp=sharing)

<sup>73</sup> Haiyan Wang, Generational Change in Chinese Journalism: Developing Mannheim’s Theory of Generations for Contemporary Social Conditions, *Journal of Communication*, Volume 71, Issue 1, February 2021, P. 106, <https://doi.org/10.1093/joc/jqaa040>

<sup>74</sup> Ibid.

<sup>75</sup> Ibid.

<sup>76</sup> Ibid.

<sup>77</sup> “Instagram,” n.d. [https://www.instagram.com/yulia\\_tymosha?igsh=MXVpdGplMnQ2N3IyaA==](https://www.instagram.com/yulia_tymosha?igsh=MXVpdGplMnQ2N3IyaA==).

<sup>78</sup> “Ukrainer Q.” YouTube. Accessed April 30, 2024. <https://www.youtube.com/channel/UCzJM5MH2YUR6smbTGaD7lpA>.

<sup>79</sup> Ukrainer. “Expedition Through Ukraine - People, Places and Stories,” June 13, 2023. <https://www.ukrainer.net/about-us/>.

<sup>80</sup> “Instagram,” n.d. <https://www.instagram.com/nastia.bezpalko?igsh=MXMwZXhpdTljDHhqdA==>.

<sup>81</sup> Unissued Diplomas. “Unissued Diplomas | Ukrainian Student War Victims,” n.d. <https://www.unissueddiplomas.org/>.

Vladyslav Nimak (born in 1998) almost immediately after the start of the full-scale war joined ranks of the volunteer battalion of the Ukrainian army. The participants of the documentary *The Pumped Youth*<sup>82</sup> are also boldly involved in volunteering and charity in particular. Violetta Obydennikova is a volunteer at the Dnipro military hospital. Another hero of the movie, Mykhailo Regeshuk, is a project manager and the coordinator of a youth initiative in Novovolynsk. The third heroine of the film is Natalia Lyuklyan - an urban planner, volunteer, activist, and public figure who moved to Kharkiv at the beginning of the full-scale invasion to become part of the local change-making community. The personal stories of my interlocutors will serve as a background for me to demonstrate their sense of responsibility, different aspects of which I will single out in different parts of this work.

During the interview, Vlad noted that in Ukraine “there are a lot of heroes who have done a lot... especially those who have learned to use their potential in a cool way.”<sup>83</sup> For example, even before the invasion, Yulia wrote a post on her Instagram page called *TL;DR What is happening in (and around) Ukraine?*<sup>84</sup> This publication gained more than half a million views and became the necessary information, that thousands of people shared with their friends in and outside of Ukraine. In this context, another respondent, Anastasia, mentioned her work at the Chervonograd humanitarian headquarters. The people involved in the liaison activity there dealt with the humanitarian aid that came from abroad. The staff members later sent it to the victims in the northern and eastern regions of the country. Nastya also comments on daily communication with foreigners about her volunteer work and the political situation in the country:

I remember that I wrote ... a diary, where every day I recorded a video. I still have them. They are in English... Regardless of the time of day, when I came back home I tried to record a video appeal...<sup>85</sup> [translation added independently]

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<sup>82</sup> Перший. “«Прокачана Молодість» | Фільм Суспільного Про Покоління, Виховане Війною,” October 26, 2023. <https://www.youtube.com/watch?v=24dpUNUoN0c>.

<sup>83</sup> Interview with Vladyslav Nimak. 01/03/2024. Personal archive of the author. Google Meet. <https://drive.google.com/file/d/1bumTFiGMBdl7qCeJLYINrFmULSw3euQz/view?usp=sharing>

<sup>84</sup> “Instagram,” n.d. <https://www.instagram.com/p/CZBotBCNr33/?igsh=Mmp5cGxwdXZoMzdx>.

<sup>85</sup> Interview with Anastasiia Bezpalko. 28/02/2024. Personal archive of the author. Google Meet. [https://drive.google.com/file/d/1DLT2WdPlae6x2-xhLfAtpn\\_c2L1LN3zO/view?usp=sharing](https://drive.google.com/file/d/1DLT2WdPlae6x2-xhLfAtpn_c2L1LN3zO/view?usp=sharing)

During the conversation, the girls mentioned many examples in which a sufficient level of English language helped them to become mouthpieces of Ukraine for the whole world. The representation of our state abroad, both at that time and to this day, remains an important tool for conducting cultural diplomacy. The previously mentioned *Unissued Diplomas*<sup>86</sup> project was founded by students of Kyiv-Mohyla Academy<sup>87</sup>. Its mission was to create an exhibition that “uncovers the stories of 40 Ukrainian students killed in the war.”<sup>88</sup>. The exposition is located on the walls of almost half a hundred universities around the world. For the second year in a row, it begins on February 24 - the day when Russia launched a full-scale invasion. During the interview, Anastasia mentions a lot about the process of creating this initiative and separately notes about its influence:

It is nice, for example, when we see that Zelenska [the First Lady of Ukraine] mentioned us in her speech... When you see that certain dignitaries visited the exhibition and tagged in stories or posts on Facebook, Twitter, or somewhere else - it's nice.<sup>89</sup> [translation added independently]

Other respondents prove this with their activities as well. In particular, Elzara participated in a scientific conference on the decolonization of Ukraine, which took place at the Ukrainian Research Institute of Harvard University. She is also a co-founder of a podcast on this topic. Within the walls of the same university, Yulia, along with other leading Ukrainian female voices, became a speaker at the *WSA Spotlight on Ukrainian Leaders*<sup>90</sup> conference. There, a young woman talked about her marketing and cultural activities within the *Saint Javelin*<sup>91</sup> and *Ukrainer*<sup>92</sup> platforms.

Continuing the topic of involvement in helping Ukraine on different levels, my interlocutor Vlad summarized his thoughts and crystallized the value of his main business in the following way: “I feel value in being part of a community that is a military structure,

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<sup>86</sup> Unissued Diplomas. “Unissued Diplomas | Ukrainian Student War Victims,” n.d. <https://www.unissueddiplomas.org/>.

<sup>87</sup> “Kyiv Mohyla Academy,” n.d.

<https://www.encyclopediaofukraine.com/display.asp?linkpath=pages%5CK%5CY%5CKyivanMohylaAcademy.htm>.

<sup>88</sup> Unissued Diplomas. “Unissued Diplomas | Ukrainian Student War Victims,” n.d. <https://www.unissueddiplomas.org/>.

<sup>89</sup> Interview with Anastasiia Bezpalko. 28/02/2024. Personal archive of the author. Google Meet.

[https://drive.google.com/file/d/1DLT2WdPlae6x2-xhLfAtpn\\_c2L1LN3zO/view?usp=sharing](https://drive.google.com/file/d/1DLT2WdPlae6x2-xhLfAtpn_c2L1LN3zO/view?usp=sharing)

<sup>90</sup> Harvard Kennedy School. “Spotlight on Ukraine,” n.d. <https://www.hks.harvard.edu/more/hks-magazine/spotlight-ukraine>.

<sup>91</sup> Saint Javelin. “Our Story,” n.d. <https://www.saintjavelin.com/en-ua/pages/about-us-our-story>.

<sup>92</sup> Ukraïner. “Expedition Through Ukraine - People, Places and Stories,” June 13, 2023. <https://www.ukraïner.net/about-us/>.

a military unit, and which is involved in the death of Russians every day.”<sup>93</sup> [translation added independently]

In-depth interviews also shed light on the plans of my interviewees. Elzara mentioned the war-limited personal planning horizon for a year:

I can talk about what I plan to do next year, but I don't know much else. I need to finish the book... and write more in English. Of course, all this will concern Ukraine.<sup>94</sup> [translation added independently]

Later, in another dialogue, Yulia claimed that

I have never had and probably never will have a desire to leave Ukraine forever... I have never had such a wish. And the more I traveled around the world, the less I had such a desire.<sup>95</sup> [translation added independently]

By talking to the interviewees and watching the film, I was able to see the dedication of these people in their work and understanding of the common goal. Between the lines in the conversation with each of them, the effort to bring an end to the war stood out clearly. Behind the activities carried out by my interlocutors is a clear understanding of why and for whom they do it. This opinion was verbalized by the speakers themselves.

Elzara said that

Of course, all my activities will be connected with my community, and with my people. Because, by and large, everything I do, and this has been my main goal since the beginning of the war, is [to encourage Western countries] to give weapons as soon as possible, so everyone I love will survive.<sup>96</sup> [translation added independently]

Along with the need to work for the well-being of her citizens, Elzara noted her ability and desire to do so

I have a feeling that I am lucky to have a certain set of skills and they can be useful to society. And I have to give them. In this regard, I feel that I have a certain responsibility. I don't have to be silent, I have to use them. I am often afraid.<sup>97</sup> [translation added independently]

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<sup>93</sup> Interview with Vladyslav Nimak. 01/03/2024. Personal archive of the author. Google Meet.

<https://drive.google.com/file/d/1bumTFiGMBdl7qCeJLYINrFmULSw3euQz/view?usp=sharing>

<sup>94</sup> Interview with Elzara Bass. 05/03/2024. Personal archive of the author. Use of this material is prohibited. Google Meet.

<https://drive.google.com/file/d/1Cc10G6XNRLz77VNHvErkWS2OeW9WANFp/view?usp=sharing>

<sup>95</sup> Interview with Yulia Tymoshenko. 04/03/2024. Personal archive of the author. Google Meet.

[https://drive.google.com/file/d/1ORcM0olWxYd6ko\\_JhId36MS4CdNMMyCC3/view?usp=sharing](https://drive.google.com/file/d/1ORcM0olWxYd6ko_JhId36MS4CdNMMyCC3/view?usp=sharing)

<sup>96</sup> Interview with Elzara Bass. 05/03/2024. Personal archive of the author. Use of this material is prohibited. Google Meet.

<https://drive.google.com/file/d/1Cc10G6XNRLz77VNHvErkWS2OeW9WANFp/view?usp=sharing>

<sup>97</sup> Interview with Elzara Bass. 05/03/2024. Personal archive of the author. Use of this material is prohibited. Google Meet.

<https://drive.google.com/file/d/1Cc10G6XNRLz77VNHvErkWS2OeW9WANFp/view?usp=sharing>

The public, cultural, and military activities my interlocutors carry out, understanding why they do it, and their ultimate goal communicate to me about the broad worldview of these people. The discourse of my interviewees is a testament to the awareness and critical thinking they nurture as individuals, as well as the communities they belong to. Moreover, the questions asked by my interlocutors are evidence of an understanding of the magnitude of the responsibility that has fallen on their shoulders due to political circumstances in Ukraine:

It seems to me that our generation grew up very early... I think that when you live during a revolution or a war, you surely grow up faster because there are so many events and calls around you... As an ordinary person, you analyze what is happening around you... When questions about the meaning of life, life, and death, or justice arise around you, it takes you to another level.<sup>98</sup> [translation added independently]

Analyzing the opinions of the speakers, I assume that the “generational identity”<sup>99</sup> specified in Mannheim's theory has its definition in the generation of my Ukrainian peers. I think that this term has a place in the characteristics of my compatriots during the Russian-Ukrainian war and is more clearly framed by analyzing the sense of responsibility of these people for the future of their country. According to Anastasia,

The awareness and the ability to recognize cause-and-effect relationships are the first points that responsible citizens should have. Next, it is important to take responsibility; it can be different, both large and small, depending on the capabilities.<sup>100</sup> [translation added independently]

In the next subsection, I will try to find out what importance my interlocutors attach to the concept of responsibility to Ukraine.

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<sup>98</sup> Interview with Anastasiia Bezpalko.28/02/2024. Personal archive of the author. Google Meet. [https://drive.google.com/file/d/1DLT2WdPlae6x2-xhLfAtpn\\_c2L1LN3zO/view?usp=sharing](https://drive.google.com/file/d/1DLT2WdPlae6x2-xhLfAtpn_c2L1LN3zO/view?usp=sharing)

<sup>99</sup> Haiyan Wang, Generational Change in Chinese Journalism: Developing Mannheim's Theory of Generations for Contemporary Social Conditions, *Journal of Communication*, Volume 71, Issue 1, February 2021, P. 106, <https://doi.org/10.1093/joc/jqaa040>

<sup>100</sup> Interview with Anastasiia Bezpalko.28/02/2024. Personal archive of the author. Google Meet. [https://drive.google.com/file/d/1DLT2WdPlae6x2-xhLfAtpn\\_c2L1LN3zO/view?usp=sharing](https://drive.google.com/file/d/1DLT2WdPlae6x2-xhLfAtpn_c2L1LN3zO/view?usp=sharing)

## 2.2 A Sense of Responsibility and Duty Towards the Country: Values and Steps on the Way to its Testimony

*Because of the war, it seemed to me at the time, that our Ukrainian society had reached its peak, the peak of self-government, some kind of self-sufficiency and unity.<sup>101</sup> [translation added independently]*

Conducting in-depth interviews with public young adults and analyzing the documentary *The Pumped Youth*<sup>102</sup>, demonstrated the self-narrative of the participants who share their beliefs and attitudes with me personally or with a wider audience. Based on what I have heard, I can assume that the sense of responsibility of young people, namely Anastasia, Vlad, Elzara, Yulia, Viola, Natalya, and Misha, can be sublimated into their primary question to themselves: “If not me, then who?”. Due to the presence of this question at the level of self-reflection in my interlocutors, namely “the process or ability to consciously comprehend and analyze one's thoughts, feelings, actions, values, and beliefs.”<sup>103</sup>. I will be able to better understand the sense of responsibility that is close to each of them. Our conversations and tape demonstrate this as follows.

The basis of decision-making by my heroes is that the responsibility of my respondents primarily has a personal dimension. When I ask, “What is responsibility?”, each of them begins to describe how they define it for themselves, while not including here a certain group of people with whom this feeling can be shared yet.

Misha, one of the characters of the documentary I analyzed, while giving a lecture on project management to the residents of his city, begins his presentation with the following words: “Who am I, and what can I do? This is the question I would like each of

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<sup>101</sup> Interview with Yulia Tymoshenko. 04/03/2024. Personal archive of the author. Google Meet. [https://drive.google.com/file/d/1ORcM0olWxYd6ko\\_JhId36MS4CdNMуCC3/view?usp=sharing](https://drive.google.com/file/d/1ORcM0olWxYd6ko_JhId36MS4CdNMуCC3/view?usp=sharing)

<sup>102</sup> Перший. “«Прокачана Молодість» | Фільм Суспільного Про Покоління, Виховане Війною,” October 26, 2023. <https://www.youtube.com/watch?v=24dpUNUoN0c>.

<sup>103</sup> ПСИХОЛОГ. “Саморефлексія Це | Український Психологічний ХАБ | ПСИХОЛОГ,” March 13, 2024. <https://www.psyholoh.com/post/%D1%81%D0%B0%D0%BC%D0%BE%D1%80%D0%B5%D1%84%D0%BB%D0%B5%D0%BA%D1%81%D1%96%D1%8F-%D1%86%D0%B5>.



you to ask yourself.”<sup>104</sup> In this way, the young man tries to make those present think, first of all, about their interests and preferences, for the future use of which in personal and professional life, these people will be able to take responsibility. In this context, Elzara makes an argument about agency:

You transfer the locus of control to yourself, not to the outside world. It's probably about this responsibility for me. It's just easier to live with such people. Live, communicate, and build something around yourself. From a practical point of view, it would simply be easier for all of us. Normally, not all people have the strength for this.<sup>105</sup> [translation added independently]

Based on this, she continues and reflects on personal responsibility as a response to dissatisfaction with certain external factors:

We need to talk a lot. Make a lot of effort to listen to each other...If I do not like something in society, it is my direct responsibility to do something about it.<sup>106</sup> [translation added independently]

During the interview, Elzara mentioned the differences of opinion in society regarding important aspects of the life of Ukrainians, namely their understanding of national identity, its ethnic and linguistic components, and others. Her opinion was that Ukrainians are very different and accordingly have diverse roots, due to which, in compliance with her observations, many people are marginalized. Bringing these thoughts of hers to the public sphere, namely on her pages on social networks, my interlocutor repeatedly encountered hate directed at her. Sometimes she even received threats. Developing this opinion, the art critic leads to the fact that she sees responsibility in the choice when “the courage to do something outweighs the fear.”<sup>107</sup> Sensing injustice, she does not silence it.

Complementing this narrative of courage, which turned out to be one of the unifying issues of a common understanding of personal responsibility by the research participants, I give an example of a thesis from the story of Natalya - the heroine of the documentary film. The young woman is interested in urban planning and aims to join the physical reconstruction of Kharkiv districts destroyed by the Russians. It was no accident that she ended up in this city:

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<sup>104</sup> Перший. “«Прокачана Молодість» | Фільм Суспільного Про Покоління, Виховане Війною,” October 26, 2023. <https://www.youtube.com/watch?v=24dpUNUoN0c>, 13:57 to 13:59.

<sup>105</sup> Interview with Elzara Bass. 05/03/2024. Personal archive of the author. Use of this material is prohibited. Google Meet. <https://drive.google.com/file/d/1Cc10G6XNRLz77VNHvErkWS2OeW9WANFp/view?usp=sharing>

<sup>106</sup> Interview with Elzara Bass. 05/03/2024. Personal archive of the author. Use of this material is prohibited. Google Meet. <https://drive.google.com/file/d/1Cc10G6XNRLz77VNHvErkWS2OeW9WANFp/view?usp=sharing>

<sup>107</sup> Interview with Elzara Bass. 05/03/2024. Personal archive of the author. Use of this material is prohibited. Google Meet. <https://drive.google.com/file/d/1Cc10G6XNRLz77VNHvErkWS2OeW9WANFp/view?usp=sharing>

I came to Kharkiv in winter. Then I started volunteering and stayed that way. It was scary to drive at first, but it was really scary. But I don't know what I was holding on to so much. On my confidence that I know why I am doing it, it seems to me. Despite the fear, I even had the opportunity not to return, due to the reason that the others saw that when I arrived, I was in a slightly terrible condition because there were missile launchings at that time. But I know, I was so confident in my ideas, visions, and values that I came back.<sup>108</sup> [translation added independently]

Her move to Kharkiv came as a shock to Natalya's family because, at the time of this decision, she was studying and living in Poland. The young activist did not feel involved there and believed that she could do more useful things while in Ukraine. Similar thoughts could be heard from Misha:

The Academy [Ukrainian Leadership Academy] gave me a moment of realization that I want to stay in my community, I want to develop my community. Because if there are no such people, if I do not teach other people, other young people, pass on to them these skills, explain how to do it and what, then, accordingly, there will not be such a movement here that can be.<sup>109</sup> [translation added independently]

The personal choices of my interviewees were made based on the circumstances they and other Ukrainians faced during the war. In the complex stories of these young adults, I was not met with pity or complaints. On the contrary, a sense of responsibility and agency often gave them the impetus to share life-affirming narratives. During the film, Misha comes to an intermediate conclusion about complex circumstances beyond his control:

Difficult events are always a reason for growth. I just enjoy the culture that we have, the heritage, and the knowledge that I am a descendant of those people who fought for this country that they built. I feel a sense of belonging to it because I also want to develop and live in a very powerful country that makes me happy and whose people are happy to be here.<sup>110</sup> [translation added independently]

Adding to this topic, the other interlocutor presents his argument. Despite the daily risk to his own life due to being in the army, Vlad claims to have found his place in this war. He chose to stay at the frontline, justifying this event as follows:

I am guided by the feeling that there is a desire to be fully or almost fully involved in this thing [namely the war and military affairs]. I would not be able to live abroad now. My conscience would torment me... Now here I feel my belonging to what is happening. My work is directly

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<sup>108</sup> Перший. «Прокачана Молодість» | Фільм Суспільного Про Покоління, Виховане Війною,” October 26, 2023. <https://www.youtube.com/watch?v=24dpUNUoN0c>, 42:00 to 42:34.

<sup>109</sup> Перший. «Прокачана Молодість» | Фільм Суспільного Про Покоління, Виховане Війною,” October 26, 2023. <https://www.youtube.com/watch?v=24dpUNUoN0c>, 10:37 to 11:25.

<sup>110</sup> Перший. «Прокачана Молодість» | Фільм Суспільного Про Покоління, Виховане Війною,” October 26, 2023. <https://www.youtube.com/watch?v=24dpUNUoN0c>, 53:19 to 53:49.

related to the war and involved in potentially bringing us closer to victory... I have found my place here and feel comfortable, but I want it to end.<sup>111</sup> [translation added independently]

My respondent voluntarily joined the army. The young man was not subject to the general mobilization of citizens due to his young age. Before full-scale war broke out in February 2022, his life was filled with creativity; he was professionally engaged in music. After the invasion, he chose not to stand by and join the fighting. Although Vlad had made that decision, even he would have preferred never to choose such.

There is no joy in this. War is complete bullshit. I hate the war. I am very fond of the army and military affairs, but I would never join the army in peacetime. This is not mine at all... There is no joy here.<sup>112</sup> [translation added independently]

During the interview, Elzara raised a similar question. She reflected on the decision of people from her community to go to the front, regardless of their previous involvement in areas completely distant from military matters: “responsibility is when you are ready to accept that there is injustice in the world and take authority for the change.”<sup>113</sup> [translation added independently]

From the answers of my interlocutors and the participants of the documentary, I make an intermediate conclusion that their actions contain an act of self-sacrifice. Their answers show a compromise in self-interest for the sake of a greater goal. The value of self-sacrifice in their case is done, first of all, for their sense of dignity and self-honesty. As Yulia said:

Conscious citizens are people who understand that by doing something useful for the country and society in which they live, they also primarily do something good for themselves.<sup>114</sup> [translation added independently]

Their work is also aimed directly at the benefit of both their local communities and the imaginary community of Ukrainians as a whole and is reinforced by daily decisions.

Anastasia supports this feeling as well:

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<sup>111</sup> Interview with Vladyslav Nimak. 01/03/2024. Personal archive of the author. Google Meet. <https://drive.google.com/file/d/1bumTFiGMBdl7qCeJLYINrFmULSw3euQz/view?usp=sharing>

<sup>112</sup> Interview with Vladyslav Nimak. 01/03/2024. Personal archive of the author. Google Meet. <https://drive.google.com/file/d/1bumTFiGMBdl7qCeJLYINrFmULSw3euQz/view?usp=sharing>

<sup>113</sup> Interview with Elzara Bass. 05/03/2024. Personal archive of the author. Use of this material is prohibited. Google Meet. <https://drive.google.com/file/d/1Cc10G6XNRLz77VNHvErkWS2OeW9WANFp/view?usp=sharing>

<sup>114</sup> Interview with Yulia Tymoshenko. 04/03/2024. Personal archive of the author. Google Meet. [https://drive.google.com/file/d/1ORcM0olWxYd6ko\\_JhId36MS4CdNMMyCC3/view?usp=sharing](https://drive.google.com/file/d/1ORcM0olWxYd6ko_JhId36MS4CdNMMyCC3/view?usp=sharing)

It is very difficult to define responsibility... It is probably to be ready to respond to the challenges given to you by the place and time in which you live and the environment in which you are. To be ready and to take some actions, to, in fact, somehow improve this situation.<sup>115</sup> [translation added independently]

Along the way, they face postponing their own plans for study and leisure. In the interview, the young woman also shared how she could not go on vacation due to the lack of opportunity and unwillingness to leave her job at the Chervonograd headquarters:

Last year, I did not even have time to go to the Carpathians, which was very sad for me. Why does this happen? Because there are other things you need to spend your resources on. Priorities are shifting. Many may condemn it, but your wishes and dreams are put on the back burner, and instead, there are concrete actions that need to be taken so that such a state as Ukraine will still exist. This is so that one day my children can live in Ukraine and missiles will not fall on them.<sup>116</sup> [translation added independently]

Her response communicates the notion of community to which she, and the other participants in my research, see themselves as tangential. By this concept, I understand a social group whose members are united around common interests, or “the people living in one particular area or people who are considered as a unit because of their common interests, social group, or nationality.”<sup>117</sup>

My next questions are aimed at specifying who or what the research participants feel responsible for besides themselves. Their answers build a common image of Ukraine and the state and Ukrainian society, which I identify by the following features:

it reproduces itself, has a certain territory, has common elements of culture, and has a system of political power that is not subject to human associations external to this association.<sup>118</sup> [translation added independently]

As Cathy Caruth noted, the concept of trauma is a common one, saying that: “history, like the trauma, is never simply one's own, that history is precisely the way we are implicated in each other's traumas.”<sup>119</sup> Complementing her words, I cite Jeffrey Alexander's statement:

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<sup>115</sup> Interview with Anastasiia Bezpalko. 28/02/2024. Personal archive of the author. Google Meet. [https://drive.google.com/file/d/1DLT2WdPlae6x2-xhLfAtpn\\_c2L1LN3zO/view?usp=sharing](https://drive.google.com/file/d/1DLT2WdPlae6x2-xhLfAtpn_c2L1LN3zO/view?usp=sharing)

<sup>116</sup> Interview with Anastasiia Bezpalko. 28/02/2024. Personal archive of the author. Google Meet. [https://drive.google.com/file/d/1DLT2WdPlae6x2-xhLfAtpn\\_c2L1LN3zO/view?usp=sharing](https://drive.google.com/file/d/1DLT2WdPlae6x2-xhLfAtpn_c2L1LN3zO/view?usp=sharing)

<sup>117</sup> “Community,” April 24, 2024. <https://dictionary.cambridge.org/dictionary/english/community>.

<sup>118</sup> Освіта.UA. “Суспільство Та Його Типи,” n.d. <https://osvita.ua/vnz/reports/sociology/12431/>.

<sup>119</sup> Ibid. P. 192.

It is by constructing cultural traumas that social groups, national societies, and sometimes even entire civilizations not only cognitively identify the existence and source of human suffering but “take on board” some significant responsibility for it.<sup>120</sup>

In this case, I see a connection between the trauma of the war, which became a scar on the Ukrainian society, and the fact that its members took responsibility for healing this trauma. By their actions, my interviewees try to help as well as by talking about the war publicly, each in their own way. Anastasia shares her experience in this matter:

I have several posts in the notes, where I just call for the fact that we need to take responsibility and we need to work. We have to work very hard, because the situation is very difficult and it will not get better, given the conditions we see now. We just have to consciously approach it and understand that we have no other choice but to just work.<sup>121</sup> [translation added independently]

Analyzing the daily actions of my respondents, both in the professional field and in their personal lives, I come to the following intermediate conclusion: their sense of responsibility also lies in conducting public communication about the daily agenda in Ukraine. Spreading awareness about the war to Ukrainian and international audiences within the limits of their capabilities is the task that some of my interlocutors set themselves. Examples of this are the projects I described above, such as *Saint Javelin*<sup>122</sup>, *Unissued Diplomas*<sup>123</sup>, and *Ukrainer*<sup>124</sup>, to which my interviewees Julia and Anastasia are directly related. In this regard, Julia shares that

Now I do not want to go somewhere [to another country] and settle there because I still feel very useful in Ukraine... As long as I have the opportunity to do something that gives me a sense of usefulness for the country and society of Ukraine, for something bigger than myself, I want to be right here. I still do not see the opportunities that I can get abroad and be just as useful to Ukraine from there.<sup>125</sup> [translation added independently]

By extracting key theses from conversations in my interviews with respondents and analyzing the thoughts of participants in the documentary, I had the opportunity to follow how the theoretical framework of my research is superimposed on the words of young Ukrainian changemakers. I was able to single out many definitions of responsibility, but I

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<sup>120</sup> Ibid.

<sup>121</sup> Interview with Anastasiia Bezpalko. 28/02/2024. Personal archive of the author. Google Meet. [https://drive.google.com/file/d/1DLT2WdPlae6x2-xhLfAtpn\\_c2L1LN3zO/view?usp=sharing](https://drive.google.com/file/d/1DLT2WdPlae6x2-xhLfAtpn_c2L1LN3zO/view?usp=sharing)

<sup>122</sup> Saint Javelin. “Our Story,” n.d. <https://www.saintjavelin.com/en-ua/pages/about-us-our-story>.

<sup>123</sup> Unissued Diplomas. “Unissued Diplomas | Ukrainian Student War Victims,” n.d. <https://www.unissueddiplomas.org/>.

<sup>124</sup> Ukraïner. “Home & Bull; Ukraïner,” January 12, 2024. <https://www.ukraïner.net/en/>.

<sup>125</sup> Interview with Yulia Tymoshenko. 04/03/2024. Personal archive of the author. Google Meet. [https://drive.google.com/file/d/1ORcM0olWxYd6ko\\_JhId36MS4CdNMMyCC3/view?usp=sharing](https://drive.google.com/file/d/1ORcM0olWxYd6ko_JhId36MS4CdNMMyCC3/view?usp=sharing)

will focus on the following: courage, readiness to respond to challenges posed by circumstances, and ensuring individual daily steps to bring victory over Russia closer.

My respondents thought a lot about the future, their role in it, and about their generation of peers in general. The following sections will help me frame their ideas more clearly.

### **2.3 Key Features of the Generation and Its Name: the Version of the Respondents of the Study**

In the previous parts of my work, the context of the war, in which young adult Ukrainians were formed, is repeatedly mentioned. Conversations with my respondents became confirmation that their generation is characterized by such features as flexibility, adaptability, and ease of building cooperation. External circumstances have a direct influence on the formation of such skills. In this subsection, I aim to consider these features in detail, as well as to think about the name of this generation, and the options which were offered to me by the participants of my in-depth interviews.

Recently, Olesya Ostrovska-Lyuta, the head of *Mystetskyi Arsenal*<sup>126</sup>, publicly shared her own cultural reflections on Ukraine during the war in another talk with my respondent Yulia Tymoshenko for the *Ukrainer Q*<sup>127</sup> platform. The cultural figure used the phrase of Kateryna Botanova, who describes our state as “a country in a [permanent] state of radical simultaneity.”<sup>128</sup> In this way, Ostrovska-Lyuta refers to the continuous flow of complex political events since the independence of Ukraine: the Orange Revolution, the Revolution of Dignity, the annexation of Crimea, the beginning of the war in Donbas, and the full-scale invasion. According to her, it is precisely because of the turbulence brought by the previous changes that Ukrainians function well in uncertainty and the absolute absence of favorable day-to-day political or economic conditions.

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<sup>126</sup> Sg-Admin. “Мистецький Арсенал.” Арсенал, March 30, 2020. <https://artarsenal.in.ua/>.

<sup>127</sup> “Ukrainer Q.” YouTube. Accessed April 30, 2024. <https://www.youtube.com/channel/UCzJM5MH2YUr6smbTGaD7lpA>.

<sup>128</sup> Yuzefyk, Kateryna. “Олеся Островська-Люта: Про Роботу Інституцій, Популяризацію Культури Та Відділення Від Росії & Bull; Ukrainer.” *Ukrainer*, March 1, 2024. <https://www.ukrainer.net/ostrovska-liuta/>.

I think that the difference between her generation's perception of these events and mine is that my peers had to grow up in these circumstances and we do not remember the “calm life” that the older generation may potentially want to return to. As Elzara recalls,

Sometimes I look at the graves and I see that there are people who were born and lived their entire conscious life in the war and they died in the war. That is, they do not even know what heaven is like without war... Perhaps this is one of the consequences that the younger generation has always had war, so there is a certain protective reaction of the psyche and it is more relaxed.<sup>129</sup> [translation added independently]

Due to the great uncertainty in the background during the entire formative period, my generation of young Ukrainians developed a basic survival skill in the way of uniting into communities. When external circumstances are not favorable, trust in the person who is here with you increases, due to the priority of overcoming a common challenge. Elzara also reflected on this process as follows:

We as a species of homo sapiens have survived, not because the fittest survives, but because the most adaptive and cooperative survive... Our survival is in cooperativeness.<sup>130</sup> [translation added independently]

Of course, not only the war but also economic and technological progress had a direct impact on the formation of adaptability and flexibility in young men and women. Mona Abou Hana, PwC Middle East Chief People Officer, notes this nuance of modernity in the *How are younger generations shaping the new digital era?*<sup>131</sup> study,

We have a lot to learn from this generation. Not only do digital natives have a constant thirst for how they can innovate creatively, but they also highly value meaningful, transformative work that is purpose-led.<sup>132</sup> [translation added independently]

The expert emphasizes the creativity of the young generation, as well as purposefulness and motivation in the era of globalization. One of the respondents, Yulia, also singled out creativity and the search for new ways to solve problems, which is almost the main

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<sup>129</sup> Interview with Elzara Bass. 05/03/2024. Personal archive of the author. Use of this material is prohibited. Google Meet. <https://drive.google.com/file/d/1Cc10G6XNRLz77VNHvErkWS2OeW9WANFp/view?usp=sharing>

<sup>130</sup> Interview with Elzara Bass. 05/03/2024. Personal archive of the author. Use of this material is prohibited. Google Meet. <https://drive.google.com/file/d/1Cc10G6XNRLz77VNHvErkWS2OeW9WANFp/view?usp=sharing>

<sup>131</sup> “International Youth Day 2023: How Are Younger Generations Shaping the New Digital Era? – Network Readiness Index,” n.d. <https://networkreadinessindex.org/international-youth-day-2023/>.

<sup>132</sup> Ibid.

difference between potential Ukrainian grandparents and their grandchildren. To my question about the key feature of the generation, the young woman answered:

Probably creativity. It's such a big thing. It seems to me that our generation is very creative... Creativity is also about the ability to try even when it does not work out (looking for solutions). Do not be afraid of failure... Try to do unusual things. It seems to me that in the previous generation, this opportunity was very limited due to the culture of the Soviet Union.<sup>133</sup> [translation added independently]

In her conversation about the peculiarity of the young generation of Ukrainians, Anastasia also addresses the argument about our predecessors, noting flexibility as a key feature of modern young people:

Flexibility. This is something that is absolutely not characteristic of our parents' generation. The older the generation, the less flexibility they have... But it is very pronounced here.<sup>134</sup> [translation added independently]

I found an addition to the joint theses of Maria and Anastasia in a conversation with another respondent, Vlad. He justified the difference between young Ukrainians and their parents by using an argument about the political doctrines of the Soviet Union, which are consistent with Julia's thoughts above:

Our parents' generation still has remnants of the Soviet Union, a different ideology, which is often manifested even in everyday things... We do not have that. Even if there is, it is very little. We are more conscious... More revolutionary. If we don't like something, we say so.<sup>135</sup> [translation added independently]

The ability to openly express disagreement and disobedience among my peers is dictated not only by the knowledge of the struggle of previous generations for freedom from the colonial influence of Russia and other states but also by a high level of awareness. In my opinion, it is the convictions about our importance, agency, and effectiveness as a nation, as well as each individual citizen, that were instilled in us by witnessing complex political turmoil at a young age. In particular, the Revolution of Dignity and its participants are an

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<sup>133</sup> Interview with Yulia Tymoshenko. 04/03/2024. Personal archive of the author. Google Meet. [https://drive.google.com/file/d/1ORcM0olWxYd6ko\\_JhId36MS4CdNMMyCC3/view?usp=sharing](https://drive.google.com/file/d/1ORcM0olWxYd6ko_JhId36MS4CdNMMyCC3/view?usp=sharing)

<sup>134</sup> Interview with Anastasiia Bezpalko. 28/02/2024. Personal archive of the author. Google Meet. [https://drive.google.com/file/d/1DLT2WdPlae6x2-xhLfAtpn\\_c2L1LN3zO/view?usp=sharing](https://drive.google.com/file/d/1DLT2WdPlae6x2-xhLfAtpn_c2L1LN3zO/view?usp=sharing)

<sup>135</sup> Interview with Vladyslav Nimak. 01/03/2024. Personal archive of the author. Google Meet. <https://drive.google.com/file/d/1bumTFiGMBdl7qCeJLYINrFmULSw3euQz/view?usp=sharing>



example not only of European choice but also of the ability to stand up for one's own and resist. Complementing the topic of awareness, Yulia notes the following:

It [the generation] is probably more purposeful. It [the generation] is not afraid to set goals for itself because there is an understanding that many of them are possible.<sup>136</sup> [translation added independently]

Based on several of the above-described key characteristics of young Ukrainians, namely flexibility, the ability to unite, and creativity, I offered the participants of my research to come up with a name for our generation. My interest was to find out, which thought would become the point of saturation in the conversation for each of them.

Building on her earlier answer about flexibility as a key generational trait, Anastasia described us as united individuals, with inherent anti-fragility:

Maybe *Agile*... Flexibility is on the mind... We are very resilient and very much about anti-fragility and flexibility. It seems to me that these are things that go hand in hand.<sup>137</sup> [translation added independently]

During the interview, another respondent, Yuliya, thought a lot about the awareness of our Ukrainian peers, which, in fact, became the reason for her to single out the appropriate name:

I want to believe that it [the generation] is conscious... I would call it the first conscious generation. It seems to me that, percentage-wise, there are much more conscious citizens in our generation than in the previous one.<sup>138</sup> [translation added independently]

Research participant Vlad often referred to the consciousness of citizens, which is a guide for balanced decisions. The young man mentioned the importance of involvement in public and social processes, which are primarily guided by indifference and the desire for freedom:

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<sup>136</sup> Interview with Yulia Tymoshenko. 04/03/2024. Personal archive of the author. Google Meet. [https://drive.google.com/file/d/1ORcM0olWxYd6ko\\_JhId36MS4CdNMyCC3/view?usp=sharing](https://drive.google.com/file/d/1ORcM0olWxYd6ko_JhId36MS4CdNMyCC3/view?usp=sharing)

<sup>137</sup> Interview with Anastasiia Bezpalko. 28/02/2024. Personal archive of the author. Google Meet. [https://drive.google.com/file/d/1DLT2WdPlae6x2-xhLfAtpn\\_c2L1LN3zO/view?usp=sharing](https://drive.google.com/file/d/1DLT2WdPlae6x2-xhLfAtpn_c2L1LN3zO/view?usp=sharing)

<sup>138</sup> Interview with Yulia Tymoshenko. 04/03/2024. Personal archive of the author. Google Meet. [https://drive.google.com/file/d/1ORcM0olWxYd6ko\\_JhId36MS4CdNMyCC3/view?usp=sharing](https://drive.google.com/file/d/1ORcM0olWxYd6ko_JhId36MS4CdNMyCC3/view?usp=sharing)

What is the name of the school in Lviv from *Fest*, [business company] *Free and Caring*? This is probably about our generation. We are free and caring. Exactly.<sup>139</sup> [translation added independently]

In conclusion, my conversation with Elzara brought me an interesting and unexpected answer. The young woman attaches great importance to the indifference of Ukrainians and active involvement in state-building at all levels. At the same time, she chooses to call the generation of young Ukrainians *cuporange*, referring to the popular youth coffee drink:

*Cuporange*. Coffee with orange juice. It is something very sweet, in the sense that there is a lot of therapy, a lot of cool thoughts, thoughts about the importance of community. There is a lot of grief and it is black. That bitterness is there... It is a very strange fusion that is like a *cuporange*.<sup>140</sup> [translation added independently]

It was important for my interlocutor to give a metaphorical title to the strange mixture of grief and happiness that is present in the life of every Ukrainian today. The impetus for this name was also the fact that *cuporange*, or *bumble*, cannot be ordered abroad, as such a position simply does not exist on the menu of coffee shops. This communicates the uniqueness of the experience of Ukrainians, which often faces rejection and misunderstanding outside our country, but is a separate and original phenomenon.

In-depth interviews and analysis of the documentary film *The Pumped Youth*<sup>141</sup> as part of this study formed a palette of personal definitions and characteristics of responsibilities and duties that young people in Ukraine take on today. Awareness and understanding of the importance of one's civic contribution to the common welfare is what serves as an impetus for the actions of each of them.

In the next section of my work, I will try to highlight their vision of Ukraine in the future, as well as how the concepts of trauma and habituation in social altruism affect the struggle for independence.

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<sup>139</sup> Interview with Vladyslav Nimak. 01/03/2024. Personal archive of the author. Google Meet.

<https://drive.google.com/file/d/1bumTFiGMBdl7qCeJLYINrFmULSw3euQz/view?usp=sharing>

<sup>140</sup> Interview with Elzara Bass. 05/03/2024. Personal archive of the author. Use of this material is prohibited. Google Meet.

<https://drive.google.com/file/d/1Cc10G6XNRLz77VNHvErkWS2OeW9WANFp/view?usp=sharing>

<sup>141</sup> Перший. ««Прокачана Молодість» | Фільм Суспільного Про Покоління, Виховане Війною,» October 26, 2023.

<https://www.youtube.com/watch?v=24dpUNUoN0c>.

## CHAPTER III: BUILDING FUTURE UKRAINE

In the third chapter of this work, I will try to highlight how my respondents see their responsibility for the future. What drives them, as a responsibility to those who died for their country and those who will be born, forces them to weigh their decisions, thereby investing in the future of their country. To expand my understanding, I plan to consider the concept of social altruism and the characteristics of trauma from the theoretical part, which would additionally illuminate the basis of their actions.

*(...) Of course, all my activities will be connected with my community, and with my people. Because, by and large, everything I do, and this has been my main goal since the beginning of the war, is [to encourage Western countries] to give weapons as soon as possible, so everyone I love will survive.<sup>142</sup> [translation added independently]*

### **3.1 The Impact of War Trauma on Young Ukrainians' Advocacy for Their Free Future.**

During the in-depth interviews, to my question about whether the respondents feel happy in the time Ukraine is in today, everyone found at least some positive answers except for my interlocutor, Vlad. At the time of recording our interview, the young man was in his volunteer military unit in the south of the country and had little time for our dialogue due to a large number of tasks. I warned that the question was, in my opinion, tactless and he had every right not to answer. At the same time, the respondent's reaction was very calm, and he formulated his own thoughts as follows::

There is no joy in this. War is complete bullshit. I hate the war. I am very fond of the army and military affairs, but I would never join the army in peacetime. This is not mine at all... There is no joy here.<sup>143</sup> [translation added independently]

The war affected all Ukrainians without exception. Today, the country is experiencing an unprecedented economic decline, a demographic crisis due to high

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<sup>142</sup> Interview with Elzara Bass. 05/03/2024. Personal archive of the author. Use of this material is prohibited. Google Meet. <https://drive.google.com/file/d/1Cc10G6XNRLz77VNHvErkWS2OeW9WANFp/view?usp=sharing>

<sup>143</sup> Interview with Vladyslav Nimak. 01/03/2024. Personal archive of the author. Google Meet. <https://drive.google.com/file/d/1bumTFiGMBdl7qCeJLYINrFmULSw3euQz/view?usp=sharing>

mortality, and millions of citizens who have left the territory as war refugees. As of August 2023, US officials announced the number of Ukrainian military casualties on the front line in an interview with *The BBC*. It was said that they

(...) recently put the number at 70,000 dead and as many as 120,000 injured. It is a staggering figure, from an armed forces estimated at only half a million strong. The UN has recorded 9,177 civilian deaths to date.<sup>144</sup>

Almost a year has passed since those calculations, during which we can assume that these numbers could have doubled. It is terrifying to think that today there are no Ukrainians left who did not lose an acquaintance, relative, or loved one in the war against Russia.

Of course, most Ukrainian civilians have never served in the army. Cities that are far from the front line mostly continue their peaceful lives in relative safety. However, this in no way excludes war from the lives of most of us, those who are far from the Russian-occupied territories and the contact line. As an example, according to the data of the study *Consumer Attitudes of Ukrainians in the Second Year of the Full-scale Invasion*<sup>145</sup> by *Deloitte*<sup>146</sup> company in Ukraine commissioned by the media *Economichna Pravda*<sup>147</sup>, there are positive statistics of donations for the needs of the army among the civilian population. According to their data, “92% of Ukrainians will donate [their money] to help the Armed Forces of Ukraine or victims of hostilities, which by 2 percent more than in 2022.”<sup>148</sup> [translation added independently]

Despite these encouraging statistics, the war is still ongoing and entering a protracted phase. I can only assume how painfully this bloody period in Ukrainian history will be etched in the memory of millions of citizens of all generations and will have a particularly traumatic effect on those, whose youth coincided with these tragic events. In

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<sup>144</sup> BBC News. “‘Dying by the dozens every day’ - Ukraine losses climb.” *BBC*, August 29, 2023. <https://www.bbc.com/news/world-europe-66581217>.

<sup>145</sup> «Делойт» В Україні. “Продовжують Економити, Обдуманно Підходять До Витрат І Підтримують Соціально Відповідальний Бізнес,” n.d. <https://www2.deloitte.com/ua/uk/pages/press-room/press-release/2024/consumer-behavior.html>.

<sup>146</sup> «Делойт» В Україні. “Компанія «Делойт» В Україні,” n.d. <https://www2.deloitte.com/ua/uk.html>.

<sup>147</sup> *Ukrainska Pravda*. “*Economichna Pravda* | *Ukrainska Pravda*,” n.d. <https://www.pravda.com.ua/eng/authors/622385d97cb16/>.

<sup>148</sup> “Усе Більше Українців Регулярно Донатять – Дослідження Deloitte.” *Економічна правда*, March 13, 2024. <https://www.epravda.com.ua/news/2024/03/13/711094/>.

his descriptions of generational theories, Karl Mannheim noted the determinacy of experiencing an influential formative experience at a young age:

Even if the rest of one's life consisted of one long process of negation and destruction of the natural worldview acquired in youth, the determining influence of these early impressions would still be predominant.<sup>149</sup>

The trauma of the war, which fell on the youth period of Ukrainian young adults in the form of immense responsibility, is perfectly conveyed by the metaphorical answer of Elzara, who called our generation a mix of joy and grief, like coffee with orange juice in a bumble drink.<sup>150</sup> My peers' experience of today's challenges is both what makes us unique to young people from abroad, but also what makes us somewhat isolated in this experience. Based on the descriptions of Cathy Caruth's trauma and the response of my interviewee, I can make an intermediate conclusion that our generation is highly traumatized and therefore may feel alone in this life crisis caused by the Russian invasion. As an example, Caruth describes the Jewish experience of the tragic experience of the Holocaust and the resulting trauma, which turned into a “cultural disengagement”<sup>151</sup> of the affected nation.

In my dialogues with the respondents, as well as the analysis of the paths of the heroes of *The Pumped Youth*<sup>152</sup> documentary, I noticed that the active involvement of these young people in socially important initiatives is a method of coping with the tragic reality. In the second chapter of this work, I examined in detail the contribution of each of them to the struggle of our state. At the same time, in a dialogue with Anastasia, the head of the *Unissued Diplomas*<sup>153</sup> project, I noticed a pronounced struggle against the traumatic circumstances of the war. Her initiative is dedicated to publicizing the stories of students who died in the war and who never received their bachelor's degrees. In her work, the

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<sup>149</sup> Karl Mannheim, *Essays on the Sociology of Knowledge* (New York: Oxford University Press, 1952), P. 299.

<sup>150</sup> Interview with Elzara Bass. 05/03/2024. Personal archive of the author. Use of this material is prohibited. Google Meet. <https://drive.google.com/file/d/1CcI0G6XNRLz77VNHvErkWS2OeW9WANFp/view?usp=sharing>

<sup>151</sup> Caruth, Cathy. “Unclaimed Experience: Trauma and the Possibility of History.” *Yale French Studies*, no. 79 (January 1, 1991): 181. <https://doi.org/10.2307/2930251>. P. 186.

<sup>152</sup> Перший. “«Прокачана Молодість» | Фільм Суспільного Про Покоління, Виховане Війною,” October 26, 2023. <https://www.youtube.com/watch?v=24dpUNUoN0c>.

<sup>153</sup> Unissued Diplomas. “Unissued Diplomas | Ukrainian Student War Victims,” n.d. <https://www.unissueddiplomas.org/>.

young woman sees a duty to preserve the stories and unfulfilled dreams of these people, whose murdered voices should be heard all over the world:

A sense of responsibility to those who are now at the front and also to those who died. Their loss will not be in vain. Accordingly, there is a sense of responsibility to the parents of those who died. Their sons and daughters will not be forgotten.<sup>154</sup> [translation added independently]

Her activity, as well as the operative social involvement of other interlocutors, prompts me to think about sincere work without the expectation of reward. Precisely this is a phenomenon that I intend to consider in the next subsection.

### **3.2 Social Altruism as a Way to Make the Ukrainian Dream Come True**

My conversations with Ukrainian young people led me to think about the work of each of them for the common good. In the article from *Ukrainska Pravda*<sup>155</sup>, *Individualism, Which Tears to Pieces*<sup>156</sup>, the author Oleksandr Salizhenko reflects on Ukrainians as a nation of individualists. According to his thoughts, individualism does not have an unambiguously positive or negative effect. Salizhenko believes that individualism, at the same time, does not allow Ukrainians to elect a dictator to a leading position, but is also the reason for the frequent difference of opinion about important issues in society:

Individualism, on the other hand, is a factor that prevents the formation of dictators and leaders in society (a large number of individuals will not allow the formation of a dictator who will stand behind them). On the other hand, individualism separates, and because of it, it is impossible to reach a common, unanimous position (the existence of a large number of individual opinions and positions does not form a whole).<sup>157</sup> [translation added independently]

A full-scale war proved the opposite. Together with the unquestionable respect for the individuality of each citizen and his views, society began to unite. Active development of the public sector can serve as proof. According to the *Opendatabot*<sup>158</sup> platform research,

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<sup>154</sup> Interview with Anastasiia Bezpalko.28/02/2024. Personal archive of the author. Google Meet. [https://drive.google.com/file/d/1DLT2WdPlae6x2-xhLfAtpn\\_c2L1LN3zO/view?usp=sharing](https://drive.google.com/file/d/1DLT2WdPlae6x2-xhLfAtpn_c2L1LN3zO/view?usp=sharing)

<sup>155</sup> Ukrainska Pravda. "News," n.d. <https://www.pravda.com.ua/eng/news/>.

<sup>156</sup> Правда, Українська. "Індивідуалізм, Який Рве На Шмаття." *Українська Правда*, March 11, 2009. <https://www.pravda.com.ua/articles/2009/03/11/3796461/>.

<sup>157</sup> Ibid.

<sup>158</sup> "Опендатабот," n.d. <https://opendatabot.ua/>.

There are 20,671 charitable organizations in Ukraine as of the beginning of December 2023. Their number has increased by 74% since the beginning of the full-scale war.<sup>159</sup> [translation added independently]

This signals the growth of volunteer culture and charity in the state, which is becoming more and more normalized and turning into part of the everyday life of the vast majority of citizens. For example, the heroine of the documentary, Viola, is a volunteer in a military hospital in Dnipro. The girl devotes a considerable amount of time to this work and considers it her duty to take care of the wounded. She speaks about her activities briefly, emphasizing that “we do what we can do and what we have to do.”<sup>160</sup> Moreover, my interlocutor Anastasia Bezpalko, despite her full-time employment in the *Unissued Diplomas*<sup>161</sup> project, also headed the Chervonograd humanitarian headquarters for a long time, for which she did not receive a salary. The young woman is still in constant contact with local volunteers and helps them daily. Returning to the film, the project manager Misha, and urban planner Nataliya did not receive financial benefits for the initiatives in which they participated. The project or creative activity of these people is a charitable manifestation, which they perceive as an investment in their own community. The young citizen shares the following:

The Academy [Ukrainian Leadership Academy] gave me a moment of realization that I want to stay in my community, I want to develop my community. Because if there are no such people, if I do not teach other guys, other young people to instill these skills in them, explain how to do it and what, then accordingly there will not be such a movement here that could be.<sup>162</sup> [translation added independently]

The actions of these people lead to thoughts about social altruism, i.e. “willingness to do things that bring advantages to others, even if it results in disadvantage for yourself.”<sup>163</sup> Instead of choosing a quiet life, youth parties, travel, and carefreeness, these people voluntarily choose not to be left out of war. The heroines of my interviews and the documentary could leave Ukraine and live where there is no daily threat. The fact is that

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<sup>159</sup> Opendatabot. “Благодійний бум: кількість благодійних організацій зроста майже удвічі від початку повномасштабної війни.” *Опендатабот*, December 11, 2023. <https://opendatabot.ua/analytics/non-profit-2023>.

<sup>160</sup> Перший. “«Прокачана Молодість» | Фільм Суспільного Про Покоління, Виховане Війною,” October 26, 2023. <https://www.youtube.com/watch?v=24dpUNUoN0c>, 05:51 to 05:53.

<sup>161</sup> Unissued Diplomas. “Unissued Diplomas | Ukrainian Student War Victims,” n.d. <https://www.unissueddiplomas.org/>.

<sup>162</sup> Перший. “«Прокачана Молодість» | Фільм Суспільного Про Покоління, Виховане Війною,” October 26, 2023. <https://www.youtube.com/watch?v=24dpUNUoN0c>, 10:37 to 11:25.

<sup>163</sup> “Altruism,” April 24, 2024. <https://dictionary.cambridge.org/dictionary/english/altruism>.

they choose to direct their forces for the benefit of the state, realizing their capabilities. According to Natalya's thoughts: “Youth definitely have incredibly great power and influence, even though they do not fully realize it now.”<sup>164</sup> My interlocutor Yulia reflects a lot on this topic as well. The young lady talks about cultural communication with foreigners in the affairs of Ukraine, to which she is directly involved thanks to participation in the *Saint Javelin*<sup>165</sup> and *Ukrainer*<sup>166</sup> platforms. She leads the following thoughts:

I believe that my work should benefit society and the state. Not for the state, but for Ukraine. For me, Ukraine is more than a state. It is also society and culture... The state can be destroyed, but Ukraine will still exist.<sup>167</sup> [translation added independently]

To crystallize for myself the desire of the young generation to belong to the creation of Ukraine in the future, I formulated my last question to the respondents, referring to the quote of cultural manager Yuriy Vovkogon, who gave a speech<sup>168</sup> at the Memorial of the Heavenly Hundred in Lviv. The speaker called Ukraine “an inherited dream”<sup>169</sup> [translation added independently]. He meant Ukraine's struggle for freedom, which continues to this day hence every generation of Ukrainians has a struggle for freedom from Russia. The desire for independence dates back to the sacking of Kyiv by Andrii Bogolyubsky in 1169, to the time Ukraine was part of the Russian Empire in the 18th and 19th centuries, and the occupation by the Soviet Union from 1941 to 1991. Today, the war is still going on.

Therefore, I invited my interlocutors to think about Vovkogon's phrase. Vlad analyzes that Ukraine did not stop its struggle, which is why this dream of final independence continues to be passed down:

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<sup>164</sup> Перший. “«Прокачана Молодість» | Фільм Суспільного Про Покоління, Виховане Війною,” October 26, 2023. <https://www.youtube.com/watch?v=24dpUNUoN0c>, 00:57 to 01:04.

<sup>165</sup> Saint Javelin. “Our Story,” n.d. <https://www.saintjavelin.com/en-ua/pages/about-us-our-story>.

<sup>166</sup> Ukraïner. “Home & Bull; Ukraïner,” January 12, 2024. <https://www.ukraïner.net/en/>.

<sup>167</sup> Interview with Yulia Tymoshenko. 04/03/2024. Personal archive of the author. Google Meet. [https://drive.google.com/file/d/1ORcM0olWxYd6ko\\_JhId36MS4CdNMуCC3/view?usp=sharing](https://drive.google.com/file/d/1ORcM0olWxYd6ko_JhId36MS4CdNMуCC3/view?usp=sharing)

<sup>168</sup> Терещук, Галина. “Війна – Особливо Небезпечне Виробництво Національної Ідеї – Боєць Юрко Вовкогон.” *Радіо Свобода*, March 31, 2015. <https://www.radiosvoboda.org/a/26929473.html>.

<sup>169</sup> Ibid.



We have now taken over the responsibility of past generations. What is happening now is probably the result of something that was not done until the end... This phrase can be applied to any stage over the last 100 years in Ukraine.<sup>170</sup> [translation added independently]

Yulia, in turn, follows the increase in awareness of each subsequent generation and emphasizes the strengthening of Ukrainian identity among young people in opposition to Russian influence:

Even despite the war, it seems to me that every generation lives better in our country... This dream is still being realized, it is just possible not yet in such a global plan, namely the freedom of the state from Russian colonialism.<sup>171</sup> [translation added independently]

Anastasia also joins the reflection and shares her hopes that it is in our generation that this dream, which has not yet been absolutely fulfilled, will finally come true and will not have to be handed down as an inheritance:

The mission of all our previous generations is a strong independent Ukraine. This mission seems to have been accomplished since we gained independence. Nevertheless, now they are trying to take away this independence... I hope this dream finally comes true in our generation and is not passed on as a legacy. I want it to come true.<sup>172</sup> [translation added independently]

The activities of the participants in my case study research are daily evidence that individual efforts are important. It is the social altruism and joint voluntary struggle of the young generation for their own state that proves that these young adults can take responsibility for the complex challenges of today. They do not complain, instead, they accept reality with dignity and continue the fight.

***I like the wording of the Molodvizh Center... Our youth is not lost - it is pumped. This wording speaks to me so deeply. Since it is difficult to assess what lost youth is, or when it ends... They talk about pumped youth, that is, when the state called - you answered...<sup>173</sup> [translation added independently]***

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<sup>170</sup> Interview with Vladyslav Nimak. 01/03/2024. Personal archive of the author. Google Meet.

<https://drive.google.com/file/d/1bumTFiGMBd17qCeJLYINrFmULSw3euQz/view?usp=sharing>

<sup>171</sup> Interview with Yulia Tymoshenko. 04/03/2024. Personal archive of the author. Google Meet.

[https://drive.google.com/file/d/1ORcM0olWxYd6ko\\_JhId36MS4CdNMMyCC3/view?usp=sharing](https://drive.google.com/file/d/1ORcM0olWxYd6ko_JhId36MS4CdNMMyCC3/view?usp=sharing)

<sup>172</sup> Interview with Anastasiia Bezpalko. 28/02/2024. Personal archive of the author. Google Meet.

[https://drive.google.com/file/d/1DLT2WdPlae6x2-xhLfAtpn\\_c2L1LN3zO/view?usp=sharing](https://drive.google.com/file/d/1DLT2WdPlae6x2-xhLfAtpn_c2L1LN3zO/view?usp=sharing)

<sup>173</sup> Interview with Anastasiia Bezpalko. 28/02/2024. Personal archive of the author. Google Meet.

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## CONCLUSION

In my work *Sense of Responsibility and Duty towards the Country: the Experience of the Young Citizens of Ukraine*, I sought to qualitatively investigate the concept of responsibility to the state in my generation, which was affected by the war at a young age. Through the formation of a theoretical framework for the study of generational theories and the concept of trauma, as well as conducting four in-depth interviews and analyzing a documentary film, I was able to construct a background for the examination of my topic.

My scientific work proves that young Ukrainians are most likely traumatized by the war and its associated challenges. As a matter of fact, this trauma is received not simply with the beginning of a full-scale invasion, but also has an intergenerational aspect. Ukrainians, who witnessed the Revolution of Dignity as children and met a full-scale invasion as young adults, are not the first generation to be forced to resist Russian encroachment on Ukrainian independence. Their ancestors also fought and defended their national and territorial independence.

The participants of my study are active and conscious citizens who value the privileges of a democratic society and broadcast tolerance and respect for each other in it. They take pride in what stage Ukraine is at; it is about a period of complex transformations and steady departure from the colonial influence of Russia. My interlocutors, as well as the participants of *The Pumped Youth*<sup>174</sup> documentary, demonstrate their active public position due to the direct protection of Ukraine at the front, activism, and the starting of public initiatives in the areas of societal needs and personal interests.

Responsibility, in the understanding of these seven young people, has a primary personal aspect, as they see it as important to participate in confronting a common challenge for society. At the same time, the obligation, provoked by political circumstances, to take part in the confrontation with Russia, does not cause them a feeling

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<sup>174</sup> Перший. ««Прокачана Молодість» | Фільм Суспільного Про Покоління, Виховане Війною,» October 26, 2023. <https://www.youtube.com/watch?v=24dpUNUoN0c>.

of regret for their “lost youth”. These young people were able to use the tragic circumstances of today's Ukraine as an opportunity to create services and initiatives necessary for their communities and communication circles. Their values have an altruistic basis because, in their struggle and sacrifice, they see an investment in the common Ukrainian future for their citizens (both living and as yet to be unborn) without regretting their own efforts or unwillingness to lose serenity. Their actions include educational, security, or social care for their fellow citizens.

My research hypothesized that after the start of a full-scale invasion, the young citizens of Ukraine highlighted human life and freedom as the highest value. This was the impetus for their actions. In fact, this is true, however, in my opinion, this value was inherited from the struggle of past generations. The war did not become the reason for realizing this, but rather the impetus for them to acquire a proactive civic position in action. Moreover, awareness of the threat of losing the state, loved ones, and one's own life became a motive force for making conscious decisions. My interlocutors chose not to hide from the challenges of the war, instead, each chose to fight in his place and in his field for the sake of the existence of Ukraine in the future.

At the same time, the topic of responsibility and duty of the young generation of Ukrainians during the combat requires more in-depth and comprehensive research not only now, but also after the end of the Russian-Ukrainian war.

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## APPENDICES

### Опитник до інтерв'ю

Частина 1: Деталі запису

Дата і місце запису інтерв'ю.

Ім'я гостя.

Представлення гостя.

Частина 2: Спогади

1. Як Ви зустріли повномасштабне вторгнення? У компанії кого Ви тоді перебували і що відчували? Назвіть локацію і чи доводилося перелоковуватися?
2. Чи пригадуєте Ви перші кілька днів повномасштабної війни? Якими вони були для Вас? Що Ви відчували?
3. Як відрізнявся для Вас початок повномасштабної війни та початок війни на Сході (початок Антитерористичної Операції)? Чи пригадуєте Ви, які емоції переживали?
4. Яку назву Ви б дали війні, яка зараз триває в Україні? На Вашу думку, як вона називатиметься у підручниках з історії?

Частина 3: Досвіди

1. Чи пригадуєте складний вибір з точки зору принципів, який постав перед Вами за час повномасштабної війни? Опишіть його.
2. Опишіть те, у яких ініціативах Ви були залучені протягом останніх двох років? Поділіться своїм досвідом.
3. Яку цінність, на Вашу думку, несуть Ваші проекти? Яким чином Ви змогли переконатися у їхній впливовості?

4. Як розвивається в умовах війни те, над чим ви працюєте? Чим зараз живе Ваш проект?

#### Частина 4: Життя

1. Як сильно змінилися ви завдяки тому, чим займаєтесь?
2. Чи вплинула залученість до проекту на Вашу долю чи прийняття рішень? Як саме?
3. Чи відчуваєте Ви сьогодні, в умовах в яких ми живемо, радість від того, чим ви займаєтесь і спільноти з якою співтворите? Поділіться власними переживаннями.

#### Частина 5: Почуття відповідальності і обов'язку

1. Розкажіть про процес формування Вашої громадянської свідомості. Як на це вплинув Ваш контекст та оточення?
2. Яка різниця між відповідальними громадянами і просто собі людьми? Що означає “брати на себе відповідальність”? Хто для Вас є прикладом відповідального громадянина чи громадянки?
3. Як би Ви охарактеризували власне почуття відповідальності та обов'язку перед Україною сьогодні? В чому ця відповідальність проявляється в першу чергу саме у Вас і в Ваших однолітків?
4. Чи буває у Вас відчуття несправедливості за те, що ваша молодість виглядає саме так? Чи не виникає у Вас бажання залишити все, виїхати і жити “нормальне” життя? Чому Ви цього не робите?
5. Який сценарій найближчого майбутнього ви вбачаєте для себе? Яким чином Україна є частиною цих планів?
6. За вашими спостереженнями, чим наше покоління українців відрізняється від попередніх? Яка його ключова риса чи особливість?

7. Яку назву Ви дали б своєму поколінню українців?
8. Юрій Вовкогон, український діяч та менеджер культури, назвав Україну “мрією переданою у спадок”. Що для Вас означає ця фраза?

## Interview questionnaire

### Part 1: Record details

Date and place of interview recording.

Guest Name

Guest presentation.

### Part 2: Memories

1. How did you meet the full-scale invasion? In whose company were you then and what did you feel? Name the location. Did you have to relocate?
2. Do you remember the first few days of the full-scale war? What were they like for you? What did you feel?
3. How did the beginning of a full-scale war and the start of the war in the East (the beginning of the Anti-Terrorist Operation) differ for you? Do you remember what emotions you experienced?
4. What name would you give to the war that is currently going on in Ukraine? In your opinion, what will it be called in history textbooks?

### Part 3: Experiences

1. Do you remember the difficult choice in terms of principles that faced you during a full-scale war? Describe it.
2. Describe what initiatives you have been involved in during the last two years? Share your experience.

3. What value do you think your projects bring? How were you able to make sure of their influence?
4. How does what you are working on develop in the conditions of war? What is your project doing now?

#### Part 4: Life

1. How much have you changed because of what you do?
2. Did involvement in the project affect your fate or decision-making? How exactly?
3. Do you feel joy from what you do and the community with which you collaborate in the conditions in which we live? Share your own experiences.

#### Part 5: Sense of responsibility and duty

1. Tell about the process of forming your civic consciousness. How did your context and environment influence this?
2. What is the difference between responsible citizens and ordinary people? What does "taking responsibility" mean? Who is an example of a responsible citizen for you?
3. How would you characterize your own sense of responsibility and duty to Ukraine today? How does this responsibility manifest itself primarily in you and your peers?
4. Do you ever feel unfair that your youth looks like this? Don't you have a desire to leave everything, leave and live a "normal" life? Why don't you do it?
5. What scenario do you see for yourself in the near future? How is Ukraine part of these plans?
6. According to your observations, how does our generation of Ukrainians differ from the previous ones? What is its key feature or feature?
7. What name would you give your generation of Ukrainians?
8. Yurii Vovkogon, a Ukrainian activist and cultural manager, called Ukraine "a dream handed down as an inheritance." What does this phrase mean to you?